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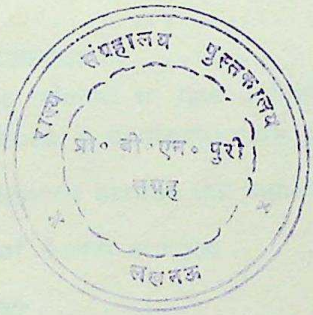

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UNESCO AND THE STUDY OF ASIAN CULTURES

INTRODUCTION

In the early years of its activity in the field of culture Unesco implemented a programme entitled "Philosophy and Humanistic Studies" which included an inquiry into the role of philosophy and humanistic studies in achieving the objectives of Unesco, and a study of the situation of traditional cultures in the changing societies of South and South East Asia. Under the programme entitled "Cultural Interchange" support was given to international round-table discussions which brought together thinkers, scientists, writers and artists from various parts of the world with a view to the development and exchange of new ideas about the problems confronted by mankind and to better understanding among the peoples of the world.

This emphasis on the development of cultural interchange was continued and further reinforced in the Major Project on Mutual Appreciation of Eastern and Western Cultural Values (East-West Major Project) which was implemented for ten years from 1957 to 1966 (1). The purpose of the Major Project was in essence to promote contacts, understanding and respect between peoples of the East and the West by means of launching ideas, of fostering mental attitudes and of disseminating information on the similitude and the difference of cultures as the expression of the individual personality proper to each man, people or region while constituting a source of values and of enrichment for all.

The Major Project included the programme of "Basic Studies and Research" which consisted of four types of activity: (I) support to international round-table discussions on the subjects related to the objectives of the Major Project, (II) social science researches on the status of women, acquisition of wealth, and family patterns in Asia, (III) the development of institutions associated for the promotion of research on Asian cultures, and (IV) the allocation of Unesco fellowships for regional cultural studies.

But in those days most of the studies planned by

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Unesco were carried out by non-Asian scholars. From the point of view of promoting the participation of an increasing number of Asian specialists in Unesco activities one of the significant contributions of the East-West Major Project was that it initiated in 1961 the project on the network of Associated Institutions in the East. Its purpose was to encourage the institutions to study and present the cultural values of Eastern peoples (i.e. Asian and Arabic) within a broad regional context and from the angle of their present evolution in relation to new social conditions. It was stressed that these cultures could be properly appraised only in the light of research conducted by researchers belonging to these cultures, that is, from within themselves. While maintaining the basic orientation of the concerted action towards the development of international cultural exchanges the Major Project had given an increasing recognition to the need of promoting the study of cultures so that the exchanges could be based on the solid knowledge of cultures and that the understanding of cultures could be promoted not only between the East and the West but also among various regions of the world as well as within each of these regions.

This idea of regional cultural studies through the participation of researchers in the regions concerned was put into practice not only in Asia and the Arab region but also in Africa, starting also from 1961 after the accession to Unesco of many newly independent African States, and in the South East European region from 1963. Support was also given to the effort to develop Oriental studies in Latin American countries.

Thus the Major Project which started with the effort for mutual rapprochement had gradually shifted its focus from treating the cultural problems in terms of the East-West relationships to approaching them from the viewpoint of various geo-cultural regions of the world. The Major Project had clearly pointed out the need to ascertain the diversified cultural values particular to these regions by encouraging the study in depth of the cultures in their traditional originality, their relationships with each other and their renewal in relation to the modern world. It had helped the Unesco Secretariat as well as Member States to recognize such a need and to prepare

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themselves for the starting of a new programme of regional cultural studies as soon as the Major Project was terminated in 1966.

Between 1967 and 1980 this programme has developed steadily and has covered Africa, the Arab region, the Arctic region, Asia, Europe, Latin America, the Caribbean, and Oceania. During the same period the study of the following cultures and themes has been undertaken in the Asian programme:

— Central Asian cultures (1967-present)
— Japanese contribution to contemporary arts (1967-1968)
  A case study on the type and process of the interaction between different cultures, by organizing an international round-table discussion and an art exhibition and the publication of an art album, *Dialogue in Art-Japan and the West,* edited by Dr. C.F. Yamada with contributions by eleven specialists from Japan and the West, published by Kodansha International Ltd, Tokyo, 1976, 334 pp.
— Co-operation with the Associated Institutions in Asia (1961-1972).
— Investigation of source material on Asian history (1969-present)
— Buddhist art (1969-1974)
  A study of the origins and propagation of Buddhist art. Published under this project was an art album *The Image of the Buddha,* edited by Dr. D.L. Snellgrove, articles by eight specialists from Asia and elsewhere, published by Serindia Publications, London, 1978, 482 pp.
— Tamil studies (1969-1974)
  Promotion of Tamil studies by assisting in the establishment and the development of the International Institute of Tamil Studies in Madras
— Malay and South East Asian cultures (1971-present)
— Asian cultural values (1971-present)
— East Asian cultures (1975-1978)
— Development of Asian studies (1977-present)
— Intercultural relations across the Indian Ocean (1979-present)

From 1977 the Medium-Term Plan was established and the programme of Unesco was conceived and

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prepared or re-grouped according to the objectives for the achievement of which the Organization should work during the period 1977-1982. The programme of cultural studies was put under Objective 1.2 Promotion of Appreciation of and Respect for the Cultural Identity of Individuals, Groups, Nations or Regions.

In order to contribute to this Objective the current programme in Asia bears on three categories of activity: the first one aiming at broadening the knowledge of Asian cultures through the promotion of scientific, and on many occasions interdisciplinary, research on various aspects of Asian cultures and aspirations of Asian peoples from historical and contemporary points of view; the second aiming at contributing to the development of Asian studies at the national and regional levels by assisting in the establishment and development of research institutions and in the work designed to provide researchers with source materials; and the third aiming at disseminating the results of studies among specialists as well as the general public by assisting in the publication of studies on Asian cultures.

In order to attain these aims projects started and tried out in certain parts of Asia are being enlarged to cover the wider area of Asia or the ideas developed at the regional level are being applied in specific sub-regions with a view to bringing forth a tangible result in a relatively short period. In all cases, the Asian programme, like the programmes of the other regions of the world, employs two basic approaches, the one regional, or sometimes national, whereby the programme tries to look into the depth of the originality and dynamism of each Asian culture and of these cultures as a whole, while the other explores the relationships which these cultures have had with each other and with the cultures of the other regions. These two approaches complement each other and constitute together the basic strategy of the cultural studies of Unesco designed to promote the cultural identity of the peoples concerned and the mutual understanding between the peoples of the world.

In the following chapters a general account is given of the studies being carried out in the current Asian programme (2) by the Division of Cultural Studies.

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HISTORY OF CIVILIZATIONS OF CENTRAL ASIA

I) Background

Within the framework of the Unesco programme of Central Asian studies which was started in 1967 studies of various aspects of Central Asian history have been undertaken. At the consultative meeting held in Paris in 1971 (3) and subsequently at the plenary session (4) of the Council of the International Association for the Study of the Cultures of Central Asia (IASCCA) held in Mexico City in August 1976 the preparation of a Central Asian history was discussed. The nineteenth session of the General Conference of Unesco held in Nairobi in the same year decided that such a History should be prepared.

A group of specialists which met in Dushanbe in October 1977, on the occasion of the International Symposium on the Ethnic Problems of Ancient Central Asia considered the matter and proposed that the publication should cover the whole history of civilizations of the region and encompass the whole period from ancient times to the present. The group recommended that the History should comprise six volumes. Thereafter two meetings of experts were convened by Unesco, in Paris in October 1978 (5) and April 1979 (6) respectively, to consider the details of the preparation and the establishment of an international editorial committee for the preparation of the History. At the special meeting of the IASCCA (Paris, November 1979) the constitution of the editorial committee was further discussed (7). As a result of these four meetings the following points have been agreed upon:

II) Purpose and nature of the History

Throughout its history, Central Asia has witnessed the frequent movements of peoples and goods and the rise and fall of various types of civilizations and their interactions within the region and with the adjacent areas, providing, by virtue of its geographical location and the multiplicity of ethnic groups, an important venue as the cradle, crossroads and melting-pot of civilizations.

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Much has been written about Central Asia but this has been limited to specific aspects or periods of its history or to specific geographical areas, and a comprehensive work treating the whole period of Central Asian history and all major trends of the civilizations of the region in an integrated way has yet to be written.

Through international co-operation of specialists in the Central Asian region and in the rest of the world, the *History of Civilizations of Central Asia* aims at synthesizing, at the highest possible scientific level, the results of studies carried out in the world and presenting in a chronological order the rich and diversified aspects of Central Asian civilizations along with the influences coming from without. The History will thus help the peoples of the region to discover, re-evaluate and assert their own cultural identity and at the same time contribute to the promotion of the mutual understanding and appreciation of the cultural heritage of the region by the people of the world. For these purposes, although the History should be written as a scholarly work drawing to the full on the present stock of scientific knowledge, it should aim at reaching the wider range of the informed public in the region as well as in the rest of the world.

III) Geographical delimitations of the Central Asian region

The delimitation of modern Central Asia covers the territories lying at present within the boundaries of Afghanistan, the western part of China, northern India, north-east Iran, Mongolia, Pakistan and the Central Asian Republics of the USSR. But since "Central Asia" should be understood as a historical notion developed in the course of the long history of the region, the above delimitation should not be taken as imposing a rigid geographical boundary on the History.

IV) Chronological coverage of the History, periodization of its six volumes, and their titles

The History will have the following six volumes presented in chronological order:

Volume I Dawn of Civilizations:
From the early Palaeolithic to the early Iron Age (c.a. 700 B.C.).

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Volume II The development of Sedentary and Nomadic Civilizations:
From about 700 B.C. (early Scythians) to about 250 A.D.

Volume III The Crossroads of Civilizations:
From about 250 A.D. to about 750 A.D.

Volume IV The Age of Achievement:
From about 750 A.D. to about 1500 A.D.

Volume V Development in Contrast:
From about 1500 A.D. to the end of the 18th century.

Volume VI Towards Contemporary Civilization:
From the beginning of the 19th century to the present.

V) International Editorial Committee for the Preparation of a History of Civilizations of Central Asia

In the light of the discussions at the meetings mentioned above and in consultation with the National Commissions of the countries concerned, the preparatory work for the establishment of the international editorial committee has been undertaken. According to the provisional plan the committee will be composed of nineteen members: two from each of the seven Member States of Unesco in the Central Asian region plus five from outside the region, thus giving more prominence to the specialists from the region with a view to ensuring that the History should be written from within but at the same time mobilizing international scholarship in this vast undertaking. The results of the many studies which have been undertaken under the Central Asian project will be used in the drafting of the History.

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ARCHAEOLOGICAL AND HISTORICAL STUDIES

With a view to enlarging the geographical coverage of the programme of cultural studies in Asia which had been focused on Central Asia and South East Asia, Unesco started in 1975 the programme of study of East Asian cultures. Activities on East Asian cultures consisted in the initial stage mainly of consultations with the research institutions in this sub-region. As a result, it was decided that the programme should give emphasis to archaeological study and that it should be carried out in the area covering both East Asia and South East Asia.

I) Bronze

At the Symposium on bronze culture in East and South East Asia (8) (Bangkok in July 1976) the participants invited from the region recommended a study of the development of bronze traditions during the pre-, proto- and ancient historic periods in the following aspects:

a) The technological aspects of the objects themselves, such as techniques of castings, alloys, etc.; also, the scientific methods used for the study of the objects (chemical analyses, microscopic investigation, etc.);
b) Forms and designs which indicate the artistic expressions of the producers;
c) The social and economic conditions in which the objects were manufactured;
d) Natural and geographical environments as the basis of the producers'lives (natural resources, climatic conditions, etc.).

Since 1977 the studies on bronze have been carried out in Japan, the Republic of Korea, Thailand and the Socialist Republic of Viet Nam.

II) Prehistory

As regards the study of prehistoric life and culture, this subject which was also recommended at the Bangkok Symposium, is being carried out in the Democratic People's Republic of Korea, the Republic of Korea and the Socialist Republic of Viet Nam.

The study of Indus civilization had been planned as

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part of the programme on Central Asian studies and as a contribution to the preparation of the History of Civilizations of Central Asia. The symposium on Indus civilization was convened by the Pakistan National Commission for Unesco in Karachi in December 1978-January 1979 (9). On this occasion it was recommended that a comprehensive book on Indus Civilization should be prepared assembling all the important materials available from the latest research work in the world.

A group of specialists from Pakistan and other countries met in Islamabad in May 1980 (10) in order to work out the details of the preparation of this book. They recommended that it should consist of 600 pages of text, 100 pages of bibliography, 200 illustrations and 50 pages of line drawings, maps, etc.

III) Recent archaeological discoveries

Archaeological excavations and research in Asia are being conducted by universities, museums as well as by governmental institutions. The recent archaeological excavations in this region have been motivated, on the one hand, by the growing interest of each nation in its own history in order to know more about its past as well as about relations with neighbouring countries. On the other hand, there is everywhere an urgent need to conduct rescue or salvage excavations of specific sites which are threatened with destruction as the result of rapid urbanization and public and private construction works. The participants of the Unesco Symposium on bronze culture in East and South East Asia (8) (Bangkok, July 1976) pointed out that one of the difficulties faced by researchers is that the latest information on archaeological excavations and findings cannot be exchanged easily with other countries due to the lack of regional or international bodies specializing in such activities. Furthermore, the results of the excavations should be disseminated to the general public also as very little information is available to them about the ancient history and culture of Asian countries.

As a remedy to this a new series of surveys on the archaeological sites and objects which have been excavated during the last twenty to thirty years and which are considered as having historical and cultural values

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from the point of view of Asian history was started in 1979. In the Democratic People's Republic of Korea the work is being carried out by the Institute of Archaeology of the Academy of Social Sciences focusing on the paleolithic and Koguryo periods. The survey in the Republic of Korea is being undertaken by the National Commission for Unesco with the co-operation of the National Museum, the bureau of Preservation and Management of Cultural Property and the Ministry of Culture and Information. It will survey the sites which are representative of paleolithic and neolithic periods, bronze age, period of ancient burial mounds and Koryo period. In the People's Republic of China the work is being conducted by the Institute of Archaeology of the Chinese Academy of Social Sciences covering practically the entire period of Chinese history from the discovery of the Yuan Mao Man (about 800,000 years old) up to the Ming dynasty. Similar surveys are being prepared in the Democratic Republic of Afghanistan, Pakistan and other countries.

IV) **Historic cities**

The programme of study of historic cities in Asia is being launched during 1979-1980. Cities have their own characteristics. A city may have been born, developed, died or survived until today as a centre of political, economic or religious activity. It may have given birth to satellite cities which grew and complemented each other with the mother city or even outgrew it. It may have been reborn as a modern city or as a centre of historical education or cultural tourism by placing an emphasis on its historical and cultural aspects. Geographically, there are port cities and inland cities and there are cities built in highland and lowland.

The Meeting of Experts for the preparation of a programme of study of historic cities in Asia (11) which Unesco convened with the co-operation of the Thailand National Commission in Pitsanuloke, in December 1979, felt that nearly every city has elements of a "dead city" as well as elements of a "living city". The accent on "dead city" or "living city" is only a matter of degree. For the purpose of this programme of study of "historic cities", either type should be feasible on condition that it

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has the vital dimension of physical impact with visible architectural and artistic merit. The standard types of "historic cities" can be considered in respect of three major functions, i.e. religious, political and economic.

The meeting recommended that the aim of the programme should be to contribute to an increased knowledge of the various types and courses of development and exchange of Asian cultures, by studying those cities which have played a significant role in the development and exchange of cultures in Asia. More particularly, the programme is aimed at studying the cities in the historical perspectives of the countries and the regions in which they are located. They should, therefore, be studied not in isolation but in relation with other cities and regions so as to ensure the investigation of the total aspect of these cities, that is, their origin, development, mutation, decline and death or growth and survival to the present or revival in the present-day setting. Through such studies the programme is expected to add more knowledge of the role of cities, the creation and development as well as the acceptance and transmission of cultures throughout the history of Asia.

In order to achieve the above objectives, the programme should concern itself with the entire aspect of the cities selected, that is, their geographical, political and economic background and their cultural activities in the widest sense of the therm and in certain cases their future possibility as part of the development of the cultural environment and natural ecosystem. The programme should therefore include multidisciplinary studies involving specialists in history, archaeology, sociology, anthropology, architecture and city planning, art history, history of religion, geography, linguistics, epigraphy, numismatics, political science, economics, education, literature, agronomy, geology, geomorphology, botany, music, performing arts, crafts, etc.

Advanced research techniques should be employed wherever necessary. These may include photogrammetry, aerial survey including satellite photography, geomagnetic measurement, underwater archaeology, etc.

At a certain point in the implementation of the programme international discussions will be useful in or-

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der to exchange the findings and to compare the similarities as well as differences of the types, characteristics and roles of the cities and their cultures from the point of view of the entire history and geography of Asia.

The meeting recommended that the following cities be studied under this programme. The final selection of these cities will be made by Unesco and the National Commissions concerned:

— Ghazni (Democratic Republic of Afghanistan), Mahasthan (Bangladesh), Pagan (Burma), Changan (People's Republic of China), Kanchipuram (India), Trowulan (Indonesia), Isfahan (Islamic Republic of Iran), Heijokyo (Japan), Angkor complex (Democratic Kampuchea), Pyongyang (Democratic People's Republic of Korea), Kyongju (Republic of Korea), Malacca (Malaysia), Kathmandu, Bhakthipur and Pathan (Nepal), Taxila (Pakistan), Manila (Philippines), Anuradhapura (Democratic Socialist Republic of Sri Lanka), Sukhothai (Thailand), Cô-loa (Socialist Republic of Viet Nam).

The meeting also expressed the hope that historic cities in other countries of Asia not mentioned above be selected eventually.

The study of Kyongju in the Republic of Korea has been started in 1980 by a special team of fifteen researchers constituted by the Korean National Commission. The study of Pyongyang has been started in the same year by the Institute of Archaeology of the Academy of Social Sciences and the Faculty of History of Kim Il Sung University of the Democratic People's Republic of Korea.

A study of historic city Hué in the Socialist Republic of Viet Nam was carried out by a team headed by Dr. Le Van Hao at the Ecole normale supérieure de Hué, in 1979-1980. It is expected that the study of several other cities will start in 1981.

A programme on the study of port cities in the Indian Ocean region is being prepared. It will be coordinated with the study of historic cities.

Corrigendum

Page 15 — line 27

Please read: "term" instead of "therm"

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STUDY OF CULTURAL HERITAGES AND VALUES

I) Oral tradition

Oral tradition has been given a rather marginal place in humanistic and social science studies. But, with the rapid social changes that began in the 1960's bringing with them far-reaching consequences in every sphere of life the importance of oral tradition which embodies the concepts and values expressed by the ordinary people in their every-day life has begun to be recognized and the concerned people have begun to ask that the oral tradition be collected, recorded and preserved before it is lost forever and that it be studied as part of the scientific study of cultures.

The international Meeting of Experts for the launching of the Malay Culture project (12) (Kuala Lumpur, January 1972) recommended that the fieldwork of recording and collecting oral tradition be started, a handbook for the field work be prepared, and the infrastructure for the study of oral tradition be developed. The Advisory Committee for the Study of Malay culture which Unesco established in 1974 gave a priority consideration to oral tradition. Since then the field work has been undertaken by the researchers at the University of Indonesia, the University of Malaya, the University of the Philippines, the Silpakorn University in Thailand and the University of Madagascar. The work has developed and is still continuing.

As a result of the Meeting of Experts on the study of oral tradition in Asia (13) (Kathmandu, November 1979) convened by Unesco in co-operation with the Centre for Nepal and Asian Studies of the Tribhuvan University the programme started in South East Asia has begun to be extended to the rest of Asia. A field-work on nomads and semi-nomads has been started in the Democratic Republic of Afghanistan.

At the regional Seminar on oral tradition in the Malay region (14) (Kuching, Malaysia, November 1973) the term "oral tradition" was defined from the South East Asian point of view. The Kathmandu Meeting of Experts, in November 1979, searched for a definition applicable to the whole of Asia. At this meeting it was

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felt that the term did not comprehensively describe or embrace the material to be studied because the participants thought that the term "oral" could not refer to the behavioural or the material traditions. The words "folk" and "cultural" were suggested as substitute for "oral". However, it was agreed that no term could adequately or satisfactorily describe the materials to be studied. It was also argued that the term "oral" referred to the way the traditions were transmitted and that it serves the purpose of distinguishing the materials to be studied from the written tradition. Finally it was agreed that the term "oral tradition" be retained but the following operational definition be given as a guideline:

> The term "oral tradition" refers to those traditions which have been transmitted in time and space by the word and act.

The meeting further identified the following categories of materials to be included in the operational definition of oral tradition for the purpose of the Unesco programme on the study of oral tradition in Asia:

1) traditions which are verbalized such as folk tales, myths, legends, epics, ballads, memorates, songs, folk speech, proverbs, riddles, rhymes, oral law and dirge;
2) traditions which are manifested in formalized behaviour such as beliefs, rituals, customs, feasts and festivals, dance and theatre, games and gestures;
3) traditions of material culture such as artifacts, implements, architecture, arts and crafts, costumes, food and medicine;
4) musical traditions such as found in dance, drama, theatre, ritual and festival.

The above list of oral traditions was meant to be merely a guide and therefore not exhaustive.

The Kathmandu meeting identified the following as the aims and purposes of the Unesco programme on oral tradition in Asia:

I) to document and study those traditions which so far had been neglected by scholars and others;
II) to collect those traditions which are in danger of disappearing in the face of rapid socio-cultural

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changes and technological innovations occurring in Asian countries;

III) to pay attention to the traditions of the minority groups, occupational groups and the peasantry in Asia;

IV) to make the people concerned culturally aware of their own traditions;

V) to disseminate oral tradition materials through the mass media, schools and other educational institutions so that traditions could be fed back into the society at large;

VI) to recreate the collected traditions so that new compositions of music, dance, drama and theatre, literature and the arts could be woven out of these traditions;

VII) to encourage comparative studies on common items or features of oral traditions found in different countries;

VIII) to suggest a methodology of field collecting and archival retrieval systems that would allow for consultation and exchange between researchers of oral tradition.

As regards the training, the following three manuals are being prepared with a view to providing young researchers and those interested with the necessary techniques: a manual on field-work on oral tradition, by Professor Mohd. Taib Osman, University of Malaya; a manual on ethnomusicological field research, by Professor José Maceda, University of the Philippines; and a manual for archiving oral tradition, by Dr. Ashraf Siddiqui, Director-General of the Bengali Academy in Dacca. These manuals will be used by individuals or at training courses as a general guideline and will be improved so that they can apply better to the reality of Asia.

A Workshop on the training in the fieldwork on oral tradition in South East Asia was organized by the Thailand National Commission (Bangkok, May 1980) to prepare a guideline for the training at the regional and national levels. The results of the Workshop will be made available to experts in other countries to be used as they think fit.

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At the Kathmandu meeting some participants expressed the hope that universities and colleges in many countries of Asia should be encouraged to organize academic courses and conduct research on oral tradition. They also noted that while the study of oral tradition could be developed as a teaching subject in the universities, the inter-disciplinary approach to the research was to be maintained.

A national centre on oral tradition is being established by the Thailand National Commission. Its main role is to coordinate the work of research institutions in Thailand by carrying out administrative work, documentation activities, research activities, training and promotional activities. The Indonesian Government is currently holding a series of workshops of scholars in various parts of the country with a view to the establishment of a national centre on oral tradition.

In a related field, the Singapore Government is developing an Oral History Unit of the National Archives. A Unesco Consultant worked there for two months at the end of 1979 to advise on the structure and the activities of the Unit. The report of the Consultant will be printed for use by those interested in other countries.

II) Visual arts, performing arts and architecture

Several studies concerning the visual and performing arts and architecture have been undertaken. Their purpose is to broaden the knowledge on the cultures concerned and at the same time to disseminate such knowledge among specialists and the general public through publications.

The arts of the book in Central Asia

Under the project on Central Asian cultures an art album entitled *The Arts of the Book in Central Asia* was published in 1979 by Unesco and Serindia Publications, London. This book is unique in that it treats of all the arts of the manuscripts from copying to the binding, concentrating on the period from 1370 to 1506, and that it represents the co-operation of scholars from Central Asia and other parts of the world. The book (314 pp,

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with 78 colour plates and over 170 black and white illustrations) is the outcome of a recommendation made at the international Symposium on the art of Central Asia during the Timurid period (15), organized by Unesco in Samarkand in September 1969 with the co-operation of the Soviet Committee for the Study of the Civilizations of Central Asia. Under the general editorship of Mr. Basil Gray, Fellow of the British Academy, the following specialists contributed to the book: Dr. Oleg F. Akimushkin, Institute of Oriental Studies, Leningrad; Dr. Mukaddema Ashrafi-Aini, Academy of Science, Tajik S.S.R., Dushanbe; Professor Oktay Aslanapa, University of Istanbul; Dr. Emil Esin, Istanbul; Professor Ernst J. Grube, University of Venice and Padua; Professor Abd al-Hayy Habibi, Kabul; Dr. Anatol A. Ivanov, The State Hermitage, Leningrad; Dr. Marie Lukens-Swietochowski, Assistant Curator, Metropolitan Museum of Art, New York; Mr. Basil W. Robinson, Keeper Emeritus, Victoria and Albert Museum, London; Professor Priscilla P. Soucek, University of Michigan.

Central Asian architecture

The second art album on Central Asian cultures will be devoted to the study of the masterpieces of architecture during the fourteenth and the fifteen centuries. The following specialists have participated in the preparation of the text of 301 pages; Professor G. Pougatchenkova of the Uzbek Academy of Sciences as the general editor, Mrs. L. Mankovskaya, Mr. P. Zahidov and Mr. Z. Hakimov for the Soviet part of the book, Mr. Ch. Mustamendy and Mrs. G. Pougatchenkova for the Afghan part, Mr. F. Bagherzade and Mr. A. Tajvidi for the Iranian part. The album will contain more than 200 illustrations.

Kushan art and civilization

The production of an album on Kushan art and civilization was decided at the international seminar on the co-ordination of archaeological excavations in Central Asia organized in Kabul in May 1970 by the Afghan Ministry of Information and Culture as part of the Unesco programme on Central Asian studies. The following specialists have so far contributed to the work: Professor

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G. Pougatchenkova (USSR), Professor A.H. Dani (Pakistan), Dr. B.N. Mukherjee (India), Dr. G. Fussman (France), Dr. Litvinsky (USSR) and Dr. Habibi (Afghanistan).

The art of Srivijaya

Under the project on Malay culture, a joint archaeological, historical and artistic study was undertaken from 1975 to 1977 on the arts of Srivijaya, the kingdom which is believed to have been powerful, politically as well as culturally, in the Southern part of South East Asia from the seventh to the thirteenth century. The participants of the study were: Professor M.C. Subhadradis Diskul, Dean of the Graduate School, Silpakorn University, Bangkok, Mrs. Satyawati Suleiman, former Director of the National Research Centre of Archaeology, Jakarta, Mr. Syed Ahmad bin Jamal, Deputy Curator of the Museum of Asian Art, University of Malaya, Kuala Lumpur, Mr. Othman bin Mohd. Yatim, Archaeologist at the National Museum, Kuala Lumpur, and Dr. Juan Francisco, Philippine-American Educational Foundation, Manila. The result of the study was compiled by Professor Diskul and published by Unesco and the Oxford University Press in Kuala Lumpur as an art album entitled *The Art of Srivijaya* in 1980 (63 pages of text and 96 pages of illustrations).

Folk art

Another study undertaken from 1977 to 1979 was on Malay folk art, with the participation of Mr. Kusnadi, Head, Fine Arts Section, Directorate General of Culture, Jakarta, Dr. D. Baradas, Manila, Mr. Christopher Hooi Liang Yin, Director, National Museum, Singapore, Miss Aldine Ravaonatoandro, Tananarive and Professor Mohd. Taib Osman, Dean, Faculty of Arts and Social Sciences, University of Malaya, Kuala Lumpur. The result is being compiled by Professor Osman with a view to its publication as an art album.

A similar survey of folk art was carried out in the Socialist Republic of Viet Nam in 1978 and the result was published in the Unesco journal *Cultures,* Vol. VI, n° 2, 1979. A survey started in Bangladesh in 1979 is being completed while another one started in Thailand in 1980 will be completed in 1981.

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Performing arts

As a result of the regional Workshop held in Jakarta in June 1976, the Indonesian Government established in the same year, the Regional Centre on Documentation for the Study, Preservation and Presentation of the Visual and Performing Arts. The Centre, attached to the Directorale General of Culture, has been working primarily as a national centre and is expected to function in the future as a regional centre for South East Asia. The Centre is assembling audio-visual material on the traditional Indonesian visual and performing arts.

In Thailand a study of the traditional puppetry is being undertaken. It bears on the history, the making of puppets and costumes, the performance and musical accompaniment, the stage, the socio-cultural aspects of the puppet show and the problems of preservation.

A regional Workshop on traditional music (16) was held in the villages of Kalimantan Timur, Indonesia, in April 1977. The music recorded by Mr. I Made Bandem (Indonesia) on that occasion was compiled by Professor José Maceda of the University of the Philippines in cooperations with several specialists and was published in 1979 in an L.P. record entitled *The Music of the Kenyah and Modang in East Kalimantan, Indonesia.* It is accompanied by a thirty-six page brochure.

Chinese architecture and gardening

A study on ancient Chinese architecture and gardening has been started in 1980 by the State Administration of Museums and Archaeological Data, Beijing, using newly obtained materials and synthesizing new researches carried out recently in the People's Republic of China.

III) **Languages**

The programme of study of Malay languages was planned at the first session of the Advisory Committee for the Study of Malay Culture held in Bali, Indonesia, in 1974 (17) and was started in 1975. It consists of the preparation of a series of handbooks giving basic ethnolinguistic information on the important language groups of the Malay culture area.

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The study in the Philippines was carried out by Dr. Teodoro A. Llamzon of the SEAMEO Regional Language Centre in Singapore and the result was published by the Ateneo de Manila University Press, Quezon City, Philippines, in 1978 as the *Handbook of Philippine Language Groups* (152 pp.).

Similar studies have been undertaken in other countries of the Malay region. The manuscript of the Malaysian study was completed by Professor Hajah Asmah Haji Omar, Director of the Language Centre, University of Malaya and will be published in Kuala Lumpur under the title *The Malay Peoples of Malaysia and their Languages.* The manuscript on the Indonesian study is being compiled by Dr. E.K.M. Masinambow, Deputy-Director of the National Institute of Economic and Social Research, Jakarta and will be ready for publication in 1981. The study on Malay-language groups in Singapore is being carried out by Mr. Tan Chin Kuang, Department of Malay Studies, University of Singapore. A similar study is being undertaken by the researchers of the University of Madagascar.

As regards national languages, two studies are being carried out on the Korean language, one in the Democratic People's Republic of Korea and the other in the Republic of Korea. The studies bear on the historical background and the recent development of Korean as the national language suitable for contemporary life.

The International Centre for Pashto Studies, Kabul published in 1979 several books on the Pashto language. A programme on comparative socio-linguistic studies in the Indian Ocean region is being prepared.

IV) **Literature**

In accordance with the recommendation of the Advisory Committee for the Study of Malay Culture at its third session (Manila, February 1978) a programme on comparative study of South East Asian classical literature was prepared at the Meeting (18) which the Malaysia National Commission held in Kuala Lumpur in November 1979. Working on the basis of the preliminary proposals made by Professor Muhammed Haji Saleh,

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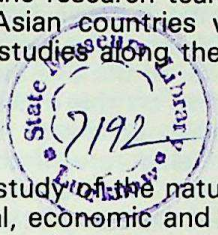
National University of Malaysia, the Meeting identified as the theme of study "The hero in South East Asian literature". The main purpose of the study is to identify the ideals of the different societies, the concept of good and evil and the values of the society as a whole. The study will bear on the following subjects: types and categories of the origins and death of heroes; physical and spiritual characterization as qualities of heroes; heroes as individuals in their societies; ideals of society as expressed by heroes; heroes and their heroines; heroes in contrast with villains; changing images of heroes.

It is expected that the research teams will be constituted in South East Asian countries with a view to undertaking the country studies along the lines indicated at the meeting.



V) **Malay sultanates**

With a view to the study of the nature and characteristics of Malay political, economic and social systems and of the dynamics of such systems two sessions of the Workshop on Malay Sultanates and Malay Culture were held, the first in Kuala Lumpur in December 1976 and the second in Ujung Pandang, Indonesia in December 1978.

VI) **Civilizations related to rice cultivation**

Throughout their history rice has been the chief staple food of many peoples of Asia and has exercised a far-reaching influence on their civilizations. It has entered into their system of technologies, social organizations, world-views and rituals in such a formative manner that without rice their lives and cultures would not have been what they are today. The extent of this influence, however, has not been fully assessed, understood or appreciated. Because of the manifold connections between rice and civilizations it will require multidisciplinary and comparative approaches to understand these linkages and to present a composite picture of the lives and cultures of the rice-eating peoples.

At the meeting of experts (19) which was held in Manila in February 1978 with the co-operation of the

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Philippines National Commission, the outline of the study of civilizations related to rice cultivation in Asia was prepared. The theme of the study is "Socio-cultural aspects of rice cultivation and utilization". It aims to assess the major functional correlations of rice in the field of social as well as spiritual life, bearing on the human relationships (kinship, social and political) and ritualistic practices. In ancient times rice was obviously a factor which determined the structure and the growth of villages and settlements. This was especially true for lowland irrigated rice. Its cultivation required division of labour and other practical arrangements for collective life and thus governed kinship relations as well as communal and political organizations. Rice and its by-products have been used with latent sociological and political functions on the one hand and with spiritual and religious functions on the other. The extensive utilization of rice in every sphere of human life has helped the development of elaborate methods of preparing meals, cakes, wines, etc. The role of rice in legends, myths, ritual offering, festivals and other ceremonies and leisure activities is obvious.

A limited study of certain allied topics such as "the origins and diffusion of rice cultivation" and "technical aspects of rice cultivation and utilization" may be useful. A comparison may also be made between rice and other agricultural products.

The study, as explained above, is multi-disciplinary, involving the collaboration of specialists in such fields as social history, cultural and social anthropology, sociology, rural sociology, ecology, archaeology, art history, literature and linguistics.

The approach to be adopted is both descriptive and analytical, and it is necessary to trace the historical changes which have taken place. Both library and limited field-work are required, using written sources and oral traditions.

The study consists of three phases. The first phase lasts two to three years and is devoted to the country study. The country study was started in 1978 and at present is being carried out in the Philippines, the Socialist Republic of Viet Nam, Thailand, the Democratic

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Socialist Republic of Sri Lanka, Malaysia and the Democratic Republic of Madagascar. Preparations for participation in the study are being made in the other countries of Asia. In the second phase the results of the studies will be compared at the regional level. The concluding phase will see the finalization of the reports in the light of the regional comparison and their publication.

VII) **Cultural values in contemporary societies**

As a follow-up to the recommendation, made at the Intergovernmental Conference on Cultural Policies in Asia (20) (Yogyakarta, December 1973), regarding the study of Asian cultural values and their adjustment to contemporary conditions, Unesco convened the meeting of representatives of cultural research institutions in Asia (21) (Tokyo, March 1976) with the co-operation of the Centre for East Asian Cultural Studies. The meeting considered that one of the major problems confronted by Asian peoples is the need for re-emergence and in some cases re-definition of national identity which had been obscured in some areas during the colonial period. In many nations efforts have been made to restore and maintain the continuity of their history and to uphold the integrity of their cultural traditions which were disrupted in the past. Another problem identified at the meeting was that cultural values which are living and dynamic in nature should be developed with a view to providing an effective basis for internal development and to safeguard against alienation from tradition which arises under the strong impact of rapid social changes. Modernization poses common problems in Asia because it affects the entire course of the development of traditional cultures. In the past the interaction was largely confined to traditional Asia and the West, but now the interaction is more between Asian traditions and modernization. Today the root of the problem hinges on the discovery and/or re-discovery, preservation, survival, and development of authentic national cultural values, in relation to social and technological changes taking place in the modern Asian world. For instance, there are traditional cultural values which may be considered either as positive or negative with reference to

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modernization; there is a need to identify these positive values and utilize them in the process of nation-building.

On the basis of the discussions and recommendations of the Tokyo meeting the programme on the study of Asian cultural values in contemporary societies was prepared during 1977-1978 in consultation with institutions and specialists and the following studies have been started from 1979:

Socio-cultural research on the relationship between architectural design and the way of life of Asian peoples

This research programme which was prepared at the meeting held in Seoul in December 1978 (22) attempts to determine: the ways in which life and culture of ordinary people, including interpersonal relationships within a family and a local community, man's attitudes towards nature, religious beliefs and practices, artistic inclinations, economic needs, etc., express themselves in the design of the built environment; the extent to which modern technological improvement has influenced the design of the built environment; the extent to which traditional elements of architectural design survive, both overtly and covertly; and the changes that have occurred in the interaction between man and his built environment in recent years, under the influence of modernization and industrialization.

In this research, the emphasis is being placed more on the original cultural values and their changing aspects rather than on the technical nature of architecture by studying ordinary houses and villages communities.

The research is being undertaken in India, Japan, the Republic of Korea, Pakistan and Thailand.

Rituals in relation to the individual and communal life of Asian peoples

The system of annual events of social life, which are represented by a series of festivals, ceremonies, rituals, social group activities, etc., and which are carried out on the levels of State, various local administrative units, and such living units as towns, villages and hamlets, families, or even individuals, is the most fundamental life system of human society. In most Asian countries, where agri-

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culture has occupied a predominant role in the material, cultural, and spiritual life of people, the annual events are the norms of life, the fulfilment of which is believed to bring a good harvest. The life cycle of individuals, on the other hand, is a social system the fulfilment of which enables individuals to be accepted into the society, to live in the society, and to die as a member of the society. The annual events and the life cycle, therefore, will represent the function of norms of life, which in turn will be considered as the functional expression of cultural values peculiar to each society.

Regarding the rituals in relation to individual life, the following rituals which are commonly found in all societies are included in this research: birth, initiation, wedding, funeral, commemoration, healing, etc. As regards the rituals relating to communal life, the common ground of field research is to focus upon the rural context rather than the urban, extending beyond the family scale and cross cutting different strata as well, for example a village festival participated in by all villagers.

The above research programme was prepared at the meeting held in Tokyo in September 1978 (23) and the research works are in progress in Japan, Malaysia, Singapore, Democratic Socialist Republic of Sri Lanka and Thailand.

Impact of mass media on cultural values in Asia

Radio and television have become part of our lives. For better or worse, these media are affecting every aspect of life including the forms and concepts of cultural creation, transmission, appreciation and preservation. At the Tokyo meeting it was agreed that this theme should be studied in respect of the impact of radio and television on the traditional performing arts in Asia. In order to prepare the guidelines for the study of this theme a consultation (24) with specialists from Asia was held in Bombay in November 1979 with the co-operation of the National Centre for the Performing Arts. The participants agreed that the study should be confined principally to the effect of radio and television on traditional music, dance and theatre. The effects of film, the cassette and the long-playing record as they are utilized by radio and television should also be included in

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the study. The accent in the study should be on the impact of mass media on cultural values and not the study of mass media *per se.* The studies should indicate how the performing arts were presented in the past, how they are being presented today and how they have been affected qualitatively as they are transmitted through radio and television. The extent to which programmes imported from abroad have replaced the traditional items and the nature of their impact on the attitudes of the public should also be studied. The approach should be interdisciplinary, enlisting the cooperation of audience research experts, communication specialists, sociologists and others connected with traditional cultures. It is envisaged that intensive field research would be involved and should cover the community wherever practicable including both the performing artists and their audience.

The country studies along the lines given above are expected to start soon.

Women and cultural values

The woman, as an individual, as a wife, and as a mother, has an important role to play in the daily life of the family and the community. Although the role is not clearly defined, it is obvious that it is the woman who plays a decisive role in perpetuating traditional practices and values pertaining to practically every aspect of life, transmitting these practices and values to her children, and motivating or inspiring changes in them. A study programme on this subject (25) is being prepared with a view to starting the work in 1981.

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INTERCULTURAL RELATIONS ACROSS THE INDIAN OCEAN

In the Unesco programme of cultural studies the emphasis is being placed both on the study of cultures from within themselves and on the study of the aspect of mutual relationships between different cultures. The former approach requires that cultures should be studied in major cultural regions or sub-regions of the world while the latter envisages surpassing such geographical boundaries. The General Conference of Unesco at its nineteenth session (Nairobi, 1976) and twentieth session (Paris, 1978) gave a new stress on the importance of studying intercultural relationships.

The study of cultural contacts and movements in the Indian Ocean region was contemplated at the Meeting of Experts (26) held in Mauritius in 1974 as a part of the preparation of the General History of Africa. Subsequently, in order to study in depth various aspects of such intercultural relations, a Meeting of Experts was held in Colombo (27) in December 1978 with participants coming from the countries in the Indian Ocean region. The meeting identified three major fields of study.

Comparative socio-linguistic studies

As a follow up to the Colombo meeting, a consultation was held in Mauritius (28) in December 1979 with a view to the preparation of a research programme on comparative socio-linguistic studies. As one of the themes of study, the following theme was recommended: a study of lexical and grammatical diffusion and semantic configurations from a historical and a synchronic point of view. It was suggested that a carefully selected word-list of 1,000 general (presumably culture-free) words be used in the first instance as the basis on which the extent of general lexical diffusion may be measured. It was also suggested that a study of the diffusion of specialized vocabularies be undertaken by limiting it initially to a maximum of 100 words selected on the basis of their geographical distribution. A simultaneous study of the grammatical systems should

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be carried out by selecting all the relevant morphological and syntactic structures.

The impact of ideas within the Indian Ocean region with reference to forms of religious artistic expression as well as other aspects of the cultures of the community as a whole.

The Colombo meeting felt that the study in this field should be directed primarily towards the understanding of the interactions of the forms and concepts of cultural and artistic expression bearing on the one hand on the artistic products of religious interaction (including architecture) and on the other hand on the social institutions, the arts and crafts, the performing arts, music, folklore, etc. This field of study was later confirmed by the Working Party (29) which was convened on the occasion of the International Conference on Indian Ocean Studies organized by the Centre for South and Southeast Asian Studies, University of Western Australia (Perth, Australia, August 1979).

Social interactions including the socio-cultural implications of movements of people, the social impact of trading relations and maritime technology.

The Working Party convened in Perth studied this subject and recommended many themes. Among them a study of port cities will be undertaken in the first instance with a view to studying such cities as centres of the intermingling of people and as centres of cultural interaction. The study of this theme is also related to the second field of study, i.e. the impact of ideas mentioned above.

The study in the three fields as explained above is being prepared and it is expected that the country studies in each field will start in 1981.

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DEVELOPMENT OF ASIAN STUDIES

The programme of Unesco relating to cultural studies has been focused mainly on the study of cultures *per se* or their reciprocal relationships. But it has also helped Member States to solve the problems arising in connection with such studies in particular in the following fields of activity:

Development of research institutions

The work of developing institutions in Asia for the study of Asian cultures was started under the East-West Major Project (1) (1957-1966). Believing that the existence of a network of research institutions dealing with the study of Asian cultures should make a major contribution to a better understanding of cultures, Unesco encouraged Member States of Asia to establish research centres and to develop an association or a network of these centres for promoting regional co-operation in the study and presentation of Asian cultures. During the period from 1961 to 1964 four Associated Institutions were created in the Asian and Arab regions:

— The Centre for East Asian Cultural Studies, Tokyo;
— The Research Council for Cultural Studies, New Delhi;
— The Centre for the Study of Iranian Culture and Civilization, Teheran;
— The Associated Institution for the Study and Presentation of Arab Culture, Cairo and Damascus.

Various studies were carried out by these centres under the Major Project and after its completion they were encouraged to participate in the programme of Asian and Arab cultural studies. But, except for the Centre in Tokyo which has been active up to now in the research and publication programme, of an entirely regional nature, the activities of the three other centres have dwindled to the point that they have ceased to co-operate with Unesco ten years since their establishment.

After the end of the Major Project, Unesco's support was given to various institutions for their establishment or development, including the following:

— International Centre for Kushan Studies, Kabul;
— International Centre for Pashto Studies, Kabul;

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— International Institute of Tamil Studies, Madras;
— National Centre on Oral Tradition, Bangkok;
— Regional Centre on the Documentation for the Study, Preservation and Presentation of the Visual and Performing Arts, Jakarta.

The need to develop regional centres and a network of their co-operation in Asia is still recognized. But it seems that the present emphasis which Asian researchers place is more on the development of specialized institutions in their own countries according to the specific requirements of the countries concerned rather than on the development of large interdisciplinary national or regional research centres. Thus the present practice is that in response to requests from Member States Unesco provides assistance in the acquisition of research equipment and material, the planning and execution of research in the fields covered by the Organization's programme, and the training of young researchers.

Exchange of information

Unesco has encouraged and supported the survey of the general trends in cultural studies in Asia. But efforts to promote the exchange of research information on a more systematic basis have been made by giving assistance to the publication of the *Journal of Central Asia* (30) which is the organ of the International Association for the Study of the Cultures of Central Asia and which is edited by Professor Ahmad Hasan Dani, Director of the Centre for the Study of the Civilizations of Central Asia, Quaid-i-Azam University, Islamabad and the *Newsletter of the Advisory Committee for the Study of Malay Culture* (31), edited by the successive Chairmen of the Advisory Committee.

As regards the information covering the whole of Asia, the regional Consultation with representatives of research institutions in Asia (Ranchi, June 1979) recognized the need for the development of an effective system of communication among researchers primarily interested in the study of Asian cultures and recommended that a new learned periodical be started in Asia. Unlike the existing journals devoted to specific disciplines, this new periodical, provisionally entitled *International Journal of Asian Cultural Studies,* will be

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broad based providing a forum for scholars in the different countries of Asia and in the different disciplines of cultural research and giving a representative picture of the position of cultural studies in Asia. The Journal is being edited by Professor L.P. Vidyarthi, Head of the Department of Anthropology, Ranchi University, with the assistance of Unesco and of a panel of Asian experts representing various disciplines of study. The first issue is being published.

Source material on Asian history

As part of its programme to promote historical research, Unesco has been engaged, since 1959, with the co-operation of the International Council on Archives, in the investigation of source material relating to the history of Latin America and then to that of Africa. The purpose is to identify the type and nature as well as the location of the source material stored in the national and private archives and libraries in European countries and publish the results as the *Guide to Sources of the History of Nations.*

The investigation of source material relating to Asian history (including Oceania and North Africa) has been carried out since 1969. For this purpose, the International Council set up a Co-ordinating Committee consisting of archivists from the eighteen European countries which have participated in the investigation. After joint efforts of ten years, the results obtained in each country have begun to be published in 1979 by the Saur Verlag KG, Munich as country volumes under the general title *Guide to Sources of the History of Asia, Oceania and North Africa.* The investigation in Europe is being completed.

With the European programme nearing its completion, Unesco has started the preparation of a similar investigation in Asian countries. During 1977-1978, a preliminary survey on the need and feasibility of launching such a programme in Asia was undertaken from historians' as well as archivists' points of view with the co-operation of the International Council for Philosophy and Humanistic Studies and the regional branches in Asia of the International Council on Archives. On the basis of this preliminary study a planning meeting for a guide

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to the sources of Asian history stored in Asia was convened in Kuala Lumpur in July 1979 (32) by the International Council with the co-operation of the National Archives of Malaysia. This meeting recommended (I) that this Asian programme should be participated in by all Member States in Asia whether or not they belong to the sub-regional branches in Asia of the International Council, (II) that the investigation should as a matter of priority be directed to the holdings of the public archives but that archives of semi-public bodies, libraries, museums, universities, archives of private ownership should also be included wherever possible, and (III) that the following categories and physical types of sources should be considered: conventional archival records, chronicles and other non-official manuscripts describing events, religious manuscripts, literary manuscripts, scholarly manuscripts, cartographic records, motion pictures, still pictures and video tapes, sound recordings, recordings of oral traditions, recordings of oral history, seals.

The preparatory work is being carried out with a view to the establishment of a Regional Co-ordination Committee for the investigation in Asia and the holding in 1981 of its first session.

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ADVISORY BODIES

In the planning, implementation and evaluation of the programme of cultural studies, Unesco seeks opinions of specialists by convening meetings of experts or relies on the recommendations of the permanent bodies which it establishes or which it recognizes as being competent in certain specific fields. Two such bodies exist at present for the programme of cultural studies in Asia.

Central Asian cultures

Following the recommendation made at the final session (1) of the International Advisory Committee for the East-West Major Project (Paris, December 1965) the project on the study of civilizations of the peoples of Central Asia was launched in 1967*. The activities prepared at the Meeting of Experts on Central Asian studies (33) convened by Unesco in Paris in April 1967 concerned primarily historical studies bearing on archaeology, history and art in the Kushan period, the art in the Timurid period, the development of science during the ninth to the thirteen centuries, the literary currents from the ninth to the thirteenth centuries, the history of ideas and philosophy.

Since then Unesco has held various meetings of experts. National Committee for the study of civilizations of Central Asia were set up in the Member States of the region. The project developed rapidly and the two fields of study, the social and cultural development in modern and contemporary periods and the history of the nomadic civilizations, were added during the period 1971-1973.

In view of the further development of the project it was decided at the Consultative Meeting (34) on the Central Asian cultural studies programme convened by Unesco (Paris, July 1973) that a voluntary international learned body should be established with the assistance of Unesco. Thus the International Association for the Study of the Cultures of Central Asia (IASCCA) came into

* For details see the *Journal of Central Asia*, Vol. 2, No. 2, December 1979.

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being in 1973. Unesco has since been giving support to its activities recognizing its role as the main consultative scientific body for the study of Central Asian cultures.

The Association had been very active. Unfortunately, it had become dormant after the death of its President, Academician B.G. Gafurov, in 1977. It was strengthened at the meeting (7) held in Paris in November 1979, by the revision of its statutes and by the election of the new President (Dr. Asimov, President of the Tajik Academy of Sciences) and of the new members of the council. The aims of the Association as mentioned in the revised statues are, in addition to the stimulation and promotion of Central Asian studies, to base its relationship with Unesco on the programme for the study of the cultures of Central Asia and to co-operate with Unesco in all activities relating to the programme. The Council of the Association consists of two specialists each from the Democratic Republic of Afghanistan, the People's Republic of China, India, the Islamic Republic of Iran, the Mongolian People's Republic, Pakistan and the Union of Soviet Socialist Republics and up to five individual scholars from the countries outside of the region. *The Journal of Central Asia,* published in English by Professor A.H. Dani, Director of the Centre for the Study of the Civilizations of Central Asia, Quaid-i-Azam University, Islamabad, Pakistan is the journal of the Association (30). The Documentation and Information Centre located at the Soviet Committee for the Study of Civilizations of Central Asia in Moscow and the *Information Bulletin* to be published in English and Russian by the Centre are also the organs of the Association. At its meeting in November 1979 the Association made various recommendations to Unesco for the preparation of the History of Civilizations of Central Asia.

South East Asian cultures

The international Meeting of Experts for the launching of the Malay culture project (12), convened by Unesco in Kuala Lumpur, in January 1972, recommended the study of the following fields: language, literature and oral tradition, visual and performing arts, foundations of Malay culture, bibliographies and archives. The ac-

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tivities of Unesco regarding the study of Malay culture had been planned as a follow-up to this meeting. But this meeting was preceded by the South East Asian regional conference on the study of Malay culture (35) convened by the Indonesian Department of Education and Culture in Puntjak, Indonesia, in April 1971. It was at this conference that the establishment of the Council for the Study of Malay Culture was agreed upon. The Council was composed of two specialists each from Indonesia, Malaysia, Philippines, Singapore and Thailand. Specialists from the Democratic Republic of Madagascar, because of its special cultural relations with the Malay region, attended the meeting of the Council held in 1973. Unesco recognized the Council as having scholarly responsibility and an advisory role in the planning and implementation of the Unesco programme on Malay culture. In 1974 Unesco established, following the idea and practice of the Council, the Advisory Committee for the Study of Malay Culture. In this way the study of Malay culture had been strengthened and developed both at the national and regional levels. The Committee recommended in 1976 that the programme on Malay culture should be enlarged to cover the wider range of South East Asian cultures while continuing the Malay studies and that the Committee itself should be enlarged. Thus, the Advisory Committee for the Study of South East Asian Cultures came into existence, its first session being held in Bangkok in 1979. The enlarged Committee is composed of specialists from the following seven Member States: Indonesia, Malaysia, Philippines, Singapore, Thailand, Socialist Republic of Viet Nam and the Democratic Republic of Madagascar. Burma, Democratic Kampuchea and the Lao People's Democratic Republic have yet to participate in the work of the Committee. The Chairman of the Committee compiles and publishes the *Newsletter of the Advisory Committee* (31).

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CONCLUSION

In the above survey an attempt has been made to explain the general outline of the effort which Unesco has been and is making in Asia in the field of cultural studies. One may notice that the survey is brief and therefore is not exhaustive and that, despite the effort to execute the programme in as many Asian countries as possible, some projects remain to be geographically extended more widely. It is regrettable that the enthusiasm of the Asian Member States for participation in the programme cannot be reciprocated by Unesco materially due to the limited funds and personnel available to the programme.

Nevertheless, one may be struck by the diversified and comprehensive nature of the Asian programme and by the historical development which it has attained in the recent years. If one compares the present programme with that of, say, twenty years ago one can recognize that the programme has succeeded in mobilizing many National Commissions for Unesco, research institutions and individual researchers in Asia. The fact that they have organized themselves and participated in the programme has provided a solid ground from which all those concerned can converge their effort towards strengthening the cultural identity of Asian peoples and developing solidarity with other peoples of the world. Asian cultures, with their rich and diversified heritages and values as well as their profound resilience and dynamism, developed in the course of their long history, require to be studied further with all respect for their integrity and independence if they should offer the immense possibility inherent in them for the construction of a better future for mankind.

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Draft Medium-Term Plan (1977-1982), 1976.

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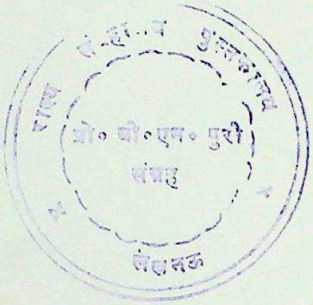

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